

COURSE OF STUDY
-- IN --
PEDAGOGICS
-- BY --
FRANCIS W. PARKER

The Ideal School as the Ideal Community

A NEW COURSE

PREPARED FOR
CHICAGO NORMAL SUMMER SCHOOL

July 5th to 23rd, 1897



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Recommended for preparatory study,

TALKS ON PEDAGOGICS,—E. S. Kellogg & Co., New York



I.

MOTIVE IN EDUCATION.

THESIS.

1. The altruistic motive, the giving of one's powers, body, mind and soul for the good of others, should be dominant and controlling in all human action.
 - a. Under the execution of this motive a human being is developed into the highest possible moral power.
 - b. In studying and supplying the needs of others, one acquires the most knowledge and intellectual development.
 - c. The motive of doing good for others leads one to the greatest care of the body and, consequently, the best physical training.
2. Historical proof.
 - a. The final judgment of all human organizations, church, state and society is derived from what an organization has put into this world as an active and eternal good. That these final judgments do not depend upon creed, form of government or constitutions, but upon spiritual effects of human action.
 - b. That the final judgment of noted men and women in all ages, that the concensus of the opinions of civilized beings depends upon the motive of the being, manifested in life and action. Acts of selfishness may be admired, but the actors are never loved. Acts of altruism are always met by the love of all mankind, when sufficient time has elapsed for them to be understood and appreciated. By this standard think of the common opinion of mankind of Alexander, Cæsar, Napoleon, Washington, Lincoln, Florence Nightingale, Comenius, Pestalozzi and Froebel. The deepest and profoundest instincts of man turn unerringly to the altruistic motive.
3. Common sense proof.
 - a. In all our personal friendships, our final judgment of friends depends upon our belief of their motive in life. Just so far as that motive is for the good of man does the memory of a friend remain with us as a sweet incense.
 - b. In the instinctive watching, observation and investigation of each other, we are guided in our judgments by the altruistic motive. We instinctively turn to the motive of a human being as the highest that is in him. We even admire animals who love their masters.

4. Art.

- a. There never was in the history of the world a bit of immortal art, literature, music, poetry, painting, or sculpture, created under the desire for fame or wealth. It is granted that many love truth in both art and science, for truth's sake, and thus produce very important results, but the highest results come from the inspiration that the work done will be of use to man.

5. Moral development.

- a. All there is to study is the *needs of mankind*; all there is to do is to *supply those needs*.
- b. Morality consists in thinking how we can help someone to a better life; ethics, in putting such thoughts into action. There can be neither morality nor ethics unless someone is helped thereby to live a more spiritual life. The constant execution of the altruistic motive is intrinsic moral growth.
- c. The feeling that every act performed goes into the elevation of the human race, is the highest and noblest incentive to study. All truth that was ever discovered, or ever will be, is for the advancement of civilization. The application of a principle to the good of others is the strongest incentive to the acquisition of that principle.

NOTE. - The altruistic motive, then—the desire to seek and use knowledge for the good of mankind, the belief that your personal knowledge is to move on in the eternity of good influences, impels to persistence and constant struggle for the truth. It gives the deepest insight and the best guidance.

- d. The physician who desires to prevent or cure disease out of love for humanity.
- e. The statesman who feels the needs of his people, and has an earnest wish to help them.
- f. The teacher whose one problem is to help some weak or defective child.

6. Physical development.

- a. The controlling desire to be of great use to the world leads one to nourish, develop, train, and otherwise use the body so that it will ever be in the highest state of vigor and health. No other motive urges one so powerfully to develop the highest physical activity. The best physical training is that which best nourishes an active brain.

7. Overcoming bad habits.

- a. Most human beings are the victims of bad habits. There is no spur to courage, persistence, and determined struggle in overcoming and changing a bad habit like the belief that those habits will be imitated and enter into the lives of others, crippling and obstructing growth.

8. Practical work.

- a. Vocation is to be judged by what it gives mankind.
- b. In agriculture, trades, business manufactures and commerce, when the highest incentive is the function of the thing made, or sold, it enhances the care, art or artifice in making or selling—it inspires one to be honest, careful, artistic.
- c. That this work, whatever it may be, is going into eternity of human life, is the strongest incentive to human action. Through the altruistic man feels his greatest dignity.

9. Altruistic motive applied to teaching.

- a. Education is the science of all sciences; teaching is the art of all arts.
- b. The teacher is not only responsible for the spiritual welfare of each pupil under her charge, but for every child in the never ending series. The teacher is responsible in a marked degree for society. The school of today is the society of to-morrow.
- c. The fundamental incentive to the study of subjects of thought and the study of the child is an appreciation of the unlimited responsibility of the teacher.
- d. The feeling that the realization of human possibilities for good are infinite, that true teaching leads to the realization of possibilities in the individual, can come only through a profound and permanent love for humanity.
- e. All great discoveries and reforms in education have come by men who were imbued with a dominating love for humanity, whose one question was, how to make mankind better—Comenius, Pestalozzi, Froebel, Horace Mann.

NOTE.—Insight and guidance spring from the exercise of the altruistic motive. First the comprehension of the problem, then the discovery of its solution; first an understanding of human needs, and then the means to supply them.

10. An appreciation of the tremendous responsibility of a teacher leads to a prolonged and intelligent struggle in preparation.

- a. The common aim: the shortest cut into the school-room through a diploma or examination.
- b. The common purpose: earning money.
- c. The common result: poor teaching by an artisan teacher.

11. The profession of teaching requires more preparation, moral, intellectual and professional, than any other profession.
 - a. Appreciation of the greatest of the art leads a candidate to make every effort, financial and otherwise, to acquire the art.
 - b. One who has any appreciation of the art, or feeling of responsibility of teaching, shrinks from entering a school as a teacher.
 - c. The necessity for courage is greatly enhanced by the exceedingly low state of public opinion in regard to education. It is also enhanced by the extreme difficulties in overcoming prevailing defective methods; in convincing superintendents and principals that better methods and means be used.
 - d. The only way to introduce better means and methods is to *practically demonstrate their use and superiority*. People are like Thomas—they believe when they *see and feel*.
 - e. Such reforms require great and persistent courage, tact, patience and self-control—all of which are not possible without a dominating love for humanity.
12. Love for children leads teachers to a close study of personalities, to an appreciation of the good in them, and to an understanding of their evil tendencies.
 - a. There is a false love for children, a superficial sympathy, a pleasure in tricks and manners, a desire to be loved by them which leads to petting and over-exercise of precocious instincts.
 - b. A true love for children is the one incentive to understand them, to study their natures, to differentiate one character from all others, to comprehend personal needs.
 - c. To know a child and to supply his needs, is the sum and substance of all education. Teaching demands one everlasting study of personal character, one patient and persistent presentation of conditions for the growth and development of that character.
 - d. *Love begets patience.* Changes in character come about with great slowness. Changes in character mean changes in brain-development, changes in muscles, in nerves, indeed, in the whole being. A chronic difficulty, physical, moral or mental, yields only to constant and well-directed application of the right means to the end. Love alone can find the way.
 - e. Such love develops the highest courage,—courage to stand between the child and all evil influences of badly arranged courses of study, public opinion, unjust demands of parents, ignorant supervision, examinations upon memorized words, the immoral fear of punishment. *No one can understand the child's educational needs but the teacher.*

13. Intellectual development of the teacher.
 - a. The child is the central subject of study beneath the throne of God.
 - b. The teacher, incited by love, is a constant and persistent student of the child and its needs, which comprehend all knowledge.
 - c. Each child differs from all others, therefore, a new pupil is a new study.
 - d. There is no means of mental growth comparable with teaching.
14. Moral growth.
 - a. The development of the altruistic motive is essentially moral growth.
 - b. Love of humanity concentrers upon the weak and the helpless.
15. Physical training.
 - a. Any imperfect state of the body, any chronic physical weakness, any temporary sickness, is a great hindrance to teaching power.
 - b. A teacher is quite apt to fancy that her pupils are in disorder, when the disorder is a personal and physical one.
16. Moral training.
 - a. If the foregoing is true, then all the teacher has to do is to cultivate the altruistic motive in her pupils. An ideal school is an ideal community.

II.

CHILDREN'S INTERESTS.

1. Every voluntary act has a purpose, end or goal.
 - a. The purpose, end or goal is imaged by the mind.
 - b. The image of the purpose, end or goal arouses the desire to attain.
2. The imaged goal is held in the mind in the effort to realize the goal.
 - a. In the movement toward the goal, the whole being is controlled by the effort to reach it.
 - b. The movement toward the goal is the *motive*.
 - c. The ideal moves the mind toward its realization.

3. The end or goal determines the means by which the goal may be reached.
 - a. The two means by which a goal may be reached are first, knowledge, and second, expression.
 - b. The goal determines first, the knowledge needed to reach it.
 - c. The being selects the knowledge under the direction of the purpose, or end, to be reached.
 - d. All knowledge is valued as a means to the purpose or end.
 - e. All facts or knowledge not needed to reach the end are inhibited, or rigidly excluded.
4. The adaptation of the knowledge, means and material, to the end in view, is reasoning.
 - a. The reasoning power is exercised only by putting knowledge into use.
 - b. The higher the goal, or ideal, the more carefully the knowledge must be selected.
 - c. The highest goal requires the highest quality of reasoning; that is, the highest exercise of the reasoning powers.
 - d. The highest goal requires the most knowledge.
 - e. That goal is the highest which requires all knowledge.
 - f. The movement of the mind toward its goal demands continual study; that is, the continual acquisition of knowledge.
 - g. The goal itself determines the amount of knowledge, the quality of knowledge, and the quality of the reasoning powers.
 - h. The movement of the mind toward its goal demands continuous exercise of the reasoning powers.
 - i. The goal as an image is constantly held in the mind, and the holding of the image demands continual growth of the image.
5. Law of economy. It is a universal law of nature and of man to reach an end by the shortest line of resistance; in other words, to exercise the greatest economy consistent with the purpose to be attained.
 - a. The mind is dominated by this invariable rule. Everything not adapted to the original requirement is rigidly excluded as of no use.
 - b. The main ideal of a being determines the knowledge to be selected and to be excluded.
 - c. Persons are color blind to all knowledges not included in the personal movement toward a definite goal.
 - d. In other words, the scope of personal power is restricted to the main ideal to be attained.

- 6 The way by which a person strives to attain any goal is method. All true methods, therefore, are personal.
 - a. Method consists in the selection of knowledge to a definite end; the adaptation of the knowledge to that end, and its realization through expression.
 - b. The methods are either personal, and therefore original, or imitative.
 - c. When a method is imitative it must be used to attain a very limited goal. Imitation is mechanical.
 - d. A personal method means an ideal, the desire to attain it, the selection of the knowledge necessary to its attainment, the adaptation of that knowledge to the movement of the mind toward its goal, and its realization through expression.
7. The fundamental law of human growth is self-activity. All self-activity has an end and aim.
 - a. Duty is the person controlled by a feeling that a certain end and aim must be reached.
 - b. Discipline is self-activity moving toward its goal.
8. Interest may be explained in two ways: first, the image of the goal to be attained is always interesting and always a source of pleasure; second, the movement of the mind toward its goal; that is, the action of the mind in selecting and gaining knowledge, reasoning and expressing thought, causes and accompanies the mental action by an emotion called interest.
 - a. Interest excited by mental movement toward its goal may be pleasure or pain.
 - b. The movement toward a goal may be a continual struggle in overcoming obstacles, in study and expression. The goal, however, must dominate personal activity.
 - c. The goal held in the mind as an image, is anticipation which always intensely excites pleasure; while on the other hand the struggle to attain the goal may be painful in the extreme. Illustrations: as in a battle; in drowning and swimming for the shore; in gaining money that requires continual drudgery.
 - d. Expression is the approximate realization of the goal.

I. General statements.

1. Any ideal that may be fully realized in one's lifetime is a low one.

2. Human beings are always interested, because they are always moving toward some goal.

II. Possible interests of children in school.

1. *Approbation.*
 - a. Of the teacher.
 - b. Of classmates.
 - c. Of parents.
 - d. Of society.
2. *Competition or rivalry.*
 - a. The desire to stand high in the class; to be first; to be superior to others.
3. *Fear.*
 - a. Of failure.
 - b. Of punishment.
 - c. Of scolding.
 - d. Of losing personal influence.
 - e. Of failing in lessons or examinations.
 - f. Of losing rewards.
4. *Rewards.*
 - a. Desire for daily credits and marks.
 - b. Percents.
 - c. To stand high in examinations.
 - d. Promotions.
 - e. Desire to be of use to others.
5. *Interests outside of the subject of the lesson.*
 - a. Personality of the teacher.
 - b. Desire to tease the teacher by experiment and investigation.
 - c. Desire to tease other pupils in the class; to make them laugh.
 - d. Desire to "show off."
 - e. Desire to show other pupils that they can avoid regular work and are not under the control of the teacher.
 - f. The habit of falling into a line of imagery or reverie not at all connected with the lesson.

III. Line of investigation on the part of teachers.

1. *Have children a permanent and controlling interest?*
 - a. Do these interests arise from instinct?
 - b. What are the permanent and controlling interests of children?
 - c. Do all the permanent and controlling interests of children, if cultivated, conduce to normal growth?

STATEMENT.—The deepest instinct in the child, and indeed, in humanity, is a desire to be recognized as of some use.

a. Perversions of this instinct, that is, lack of cultivation of this instinct, lead to most direlections on the part of the child.

General and concluding question.—If we knew the real, permanent interests of the child, springing from his instinct, and should cultivate them by presenting the right conditions, would this lead to the normal growth of the child?

III.

A SKETCH OF THE GREAT EDUCATIONAL REFORMERS AND THEIR PRINCIPLES.

1. Education is the part man plays in human evolution.
 - a. Man, communities, societies, nations, may hem, hinder, obstruct and dwarf the evolution of man;
 - b. Or may mightily assist the evolution of man through education.
2. National and society ideals have a powerful influence upon the education of the masses.
 - a. A fixed state of society and fixed governmental ideals determine the limits of education.
 - b. These limits and laws are broken through by reforms.
 - c. Reforms in general are under the inspiration of a belief in a higher and better state of society.
3. That state of society or national life only is good which by its laws, customs and education is moving toward the better and higher life of the masses.

NOTE.—The education of most nations and communities is governed simply by tradition, of the customs of the past. The German schoolmaster has struggled to break through the traditions and find something like a science of education.

4. Comenius.—“Things that should be done must be learned by doing them.”
 - a. All education is by self-activity.

- b. The personal ideal controls personal activities.
 - c. The higher the ideal, the higher and better the activities.
 - d. Although the great principle of Comenius is universal and absolute, the state of society in Europe obstructed its application. The individual could not choose that which should be done, or, choosing, he could not do that which was necessary for the development of his personality.
- 5. Pestalozzi.—“ Education is the generation of power.”
 - a. Power is generated by personal activity, the activity directed by motive and working toward a goal.
 - b. The goal determines the knowledge, the method, etc. (See lecture upon “Childrens’ Interests.”)
 - c. Generation of personal power is limited by public opinion; by government; by class distinction; by customs.
- 6. Froebel.—“ Education is the harmonious growth of body, mind and soul.”
 - a. Again, education of a human being depends upon his personal activity.
 - b. The definition of Froebel means a continual use of personal activity in the highest and noblest directions; that is, for the good of man.
 - c. It means personal liberty to become free.
 - d. Under the ideals of government, this to the masses was not possible, as the one end and aim of education is the development of community life.
 - e. The individual had no right, by human law, to choose that which should be in the highest community life.
- 7. German definition of education.—“ Education is the realization of human possibilities.”
 - a. A fixed form of government restricts and limits the development of human possibilities.
 - b. On the one side we have the individual with great possibilities for good, and on the other an absolute barrier to the exercise and outgrowth of those possibilities.
- 8. “ Education is not the preparation for life, it is life.”
 - a. Education cannot presuppose any particular form, custom or manner of life.
 - b. All education that thus restricts the development of life sets an absolute limit to personal power. It predestines the things that must be done. It makes the harmonious growth of body, mind and soul impossible. Under it there can be nothing like a complete realization of personal possibilities.

IDEAL COMMUNITY.

1. Perfect liberty to become free.
 - a. Nothing between the individual and the outworking of himself (his design) through self-activity into the highest possible use to the community, the utmost realization of personal possibilities, *but himself*.
 - b. No human law written or unwritten, no custom, class, caste, tradition or fashion shall obstruct self-activity,—the movement of self toward personal ideals.
 - c. The individual shall choose home, vocation, kind of society, religious sect, political party, with complete liberty.
 - d. Liberty is the personal right of choice restricted only by God's eternal laws.
 - e. Freedom is perfect obedience to the laws of God.
 - f. The movement into freedom is, first, discovering eternal laws; second, applying them.
2. The supreme duty and privilege of a community is to give each individual the full and complete means of realizing personal possibilities.
 - a. Human development, physical, mental and moral, depends upon self-activity, or the personal use the individual makes of his heredity and environment. *Giving the individual anything more, or anything that is not needed for the most complete self-activity, cripples, dwarfs, and degrades the being.*
 - b. Education is the outworking of self into freedom; it depends upon that environment and those conditions which arouse, feed, nourish and stimulate self-activity in the direction of finding and obeying eternal laws.
3. The one true end and aim of all human life is to assist in the evolution of community life, the life of the state, the nation and the world.
 - a. Therefore, human life in communities, in states and in nations, is the highest, noblest comprehension of all studies, and the grandest in human action.
 - b. The individual can become free only through the study of community life, and through the personal application of the truth thus found.
 - c. The evolution of humanity should be the central study of all human beings, and the sole ideal of the individual.

- d. All other studies are auxiliary to the central study; they converge and assist in the one study.
 - e. The individual, under this ideal, puts his life into the community and thus insures its permanent and persistent progress.
 - f. The community grows permanently and persistently because it receives from each individual his full measure of power and influence.
 - g. The individual receives from the community all it has to give, thus his personality is continually realizing higher possibilities. The community is constantly receiving the influence of each and all the personalities of which it consists. Each individual is an essential and intrinsic factor in human progress.
 - 4. The democracy here outlined is purely ideal; it has never existed, does not now exist. It is the ideal towards which all efforts should tend. *The only place in which this ideal may have partial outworking is the common school.*

V.

THE IDEAL SCHOOL IS THE IDEAL COMMUNITY.

- 1. Membership of an ideal school.
 - a. Rich and poor.
 - b. Classes of society.
 - c. Political parties.
 - d. Religious sects.
 - e. Nationalities.
 - f. The sexes.
 - g. Only those of moral or physical contagion should be excluded.
 - h. Blending, fusing, uniting all classes under the control of one purpose.
- 2. Number of pupils.
 - a. The main factor in a school is the influence of all upon each and each upon all.
 - b. Each pupil has a personal influence to exercise which no one else has.
 - c. Too small numbers mean a meager influence.

- d. A teacher should diagnose each child; should know his moral, mental and physical characteristics; should understand his defects, and, above all, should comprehend the *motive* which guides his action.
 - e. The best possible way to understand a child is to watch him carefully in his contact with other children. Each child with whom he comes in contact is a test of character. The child's attitude towards a number of his mates (forty or fifty) is the best of moral qualities.
 - f. Grades should come together once a day in morning exercises.
 - g. Should play together, with the teachers.
- 3. The *common school* is the only school which can be organized into an ideal community.
 - a. A child cannot be educated at home for lack of congenial society. Selfishness is a common result of home education.
 - b. The two sexes cannot be educated separately. They need each other's society.
 - c. No child can be educated in a private school. Segregation means misunderstanding; and misunderstanding, dislike and hate.
- 4. The teacher is an organizer of community life.
 - a. The one purpose of the teacher should be to organize an ideal state of society.
 - b. The most potent influence a teacher can exercise over an individual is through the community feeling of the whole school; in other words, public opinion.
 - c. *The deepest, strongest, most permanent and most potent feeling of the child is the desire to be recognized as a personality, as a being of use and influence. Under this desire he is ready to do what the others do.*
 - d. Many a child has been socially disintegrated by inculcated selfishness. This moral disease is often chronic; it may take a long time to cure it.
 - e. Its cure must come through feeling; through a genuine desire to join the little democracy. Precept will have little effect; punishment and scolding may bring about a hypocritical conformance. The child must be *drawn* by his own heart; he must *feel* there is something good that he can do. The Kindergarten the ideal community.
- 5. Order in an ideal school.
 - a. All moral feeling spring from a desire to help others. Moral action consists in helping others.

- b. Order is the personal limitation of one's own energy to movement and progress of the ideal school.
- c. Stillness may be absolute disorder. The body may remain in a seeming attitude of attention, while the mind is making excursions in a variety of forbidden fields. No external authority can control the pupils' stream of thought.
- d. A pupil is always interested in *something*. Interest concentrated upon the work in hand, is order.
- e. Attention means a succession of concentration and expanding images that directly relate to the subject studied. This attention is order.
- f. In recitation the pupils listen intently to everything said, and observe closely everything done. In recitation each pupil helps the teacher and every other pupil in the class.
- g. Laboratory seat and home study is a preparation to do the most good, or be of the greatest use in the class recitation.
- h. In good order everything that hinders the best educative action of others is inhibited.
- i. *Formal order is courtesy toward all.*

6. Rules and regulations.

- a. Rules and regulations have for their purpose the greatest economy of personal energy, on the part of the entire school in educative work.
- b. Rules are of two kinds—co-operative and inhibitive.
- c. Co-operative rules mean those rules which are essential to economy in concert movement; punctuality, promptness, marching, standing, rising, recess, etc.
- d. Inhibitive rules are to make the work of each individual conducive to the work of each and all. When a pupil does that which hinders or obstructs the best action of others, or of the class, he commits a crime against the school.

7. In organizing the ideal school (a continual and continuous process) pupils may be induced to make far better rules than the teacher can make.

- a. They are better because the pupils make them, and they spring from feelings of necessity.
- b. Because they represent the concensus of opinion of all the class, and will reflect personal needs.
- c. The gradual making of the rules, and they should be made only as necessities are felt, is the best possible practical study of civics.
- d. As a class advances, the lessons of history may be used at every step in the formulation of laws.

8. When pupils make their own laws, they feel personally responsible for their execution.
 - a. Responsibility gives each pupil a rightful and just dignity. He *belongs*, he takes part, he is a citizen.
 - b. Responsibility makes him thoughtful concerning his own rights, the rights of others, the necessities for law and order.
 - c. In an ideal school he is acquiring the habits and the powers of citizenship.
9. In an ideal school each and every pupil feels the necessity, the reason of everything done. He learns by continued practice to discriminate between right and wrong.
 - a. The pupil follows no blind rules—does not yield through fear to absolute authority; does not work for any extraneous reward that cultivates selfishness. He looks broadly upon the good of the whole, and follows his thought by action.
 - b. So-called bad pupils, pupils with little moral sense, with bad habits, surrender gradually to strong public opinion.

NOTE.—The teacher who is a genuine organizer of community life, must of necessity be an artist teacher, must be a persistent student, must study more and more the needs of society, and the means of making society better.

VI.

MEANS OF EDUCATING CHILDREN.

I. Central subjects of knowledge.

1. Geography, define and describe it.
 - a. Geography knowledge consists fundamentally in a clear image of the earth's surface or any part of the earth's surface.
 - b. The study of geography is the study of the present appearance of the earth's surface.
 - c. Another definition is the study of the regular irregularities of the earth's surface as presented in island and continental formation.
2. Geology is the history of the present appearance of the earth's surface.
 - a. Geography in its relation to geology may be defined as a phase of geological history.
 - b. The study of geology is the study of the changes which have led up to the present appearance of the earth's surface.

3. Mineralogy is the study of the material which is constantly undergoing geological changes.
 - a. The mineral which predominates in any characteristic surface of land determines the surface forms or landscapes.
4. Meteorology is the study of the action of heat upon air and moisture in the air.
 - a. The wearing down and building up of the earth's surface are dependent, mainly, upon the action of water; and the distribution of water is dependent upon the action of heat upon the atmosphere.

GENERAL STATEMENTS.—The three subjects, Geography, Geology and Mineralogy, are really one subject. One cannot be studied without the other. Geography is a phase of geology; geology is a history of geography; and mineralogy is the knowledge of the material which is undergoing geological changes.

II. The study of the subject which pertains to inorganic matter, Geography, Geology and Mineralogy, form the study of the foundation, the environment, the support and the nutrition of all life. In other words, life must be studied through its material causes.

1. Botany is the source of the lowest forms of life.
 - a. To study any plant properly is to study the environment, the support, the nutrition and the function of the plant.
 - b. Thus botany is organically related to the studies of organic matter.
2. The same can be said of zoölogy. All animals are dependent upon vegetable life, and vegetable life is dependent upon inorganic matter.
 - a. Animals are also dependent upon geographical, geological and mineralogical environment.
3. The study of man.—From the foregoing it may be easily argued that man is dependent upon his environment of animal and vegetable life, and upon geographical, geological, mineralogical and meteorological environment.

4. History.—The study of man consists, first, of anthropology, the study of the human being as an individual and second, ethnology, or the study of community life.

NOTE.—History is a brief and faulty record of human life. The history of man can be known only through the study of the environment of man.

III. Modes of attention.

1. Observation.
2. Hearing language.
3. Reading.

STATEMENTS.

1. The study of the central subjects is the study of the universe.
2. All study is the study of the manifestation of one energy through matter. The direction of that energy is law, therefore all study is the study of law.

CONCLUSION.—The means of educating children are infinite, rich beyond the power of expression.

VII.

MENTAL MOVEMENTS OF THE CHILD TOWARD THE IDEAL—IMAGING.

1. Imaging described.
 - a. Mental correspondence to external objects.
 - b. Objects within the grasp of the senses.
 - c. Objects beyond the grasp of the senses.
 - d. Images originated by the mind.
2. Imaging the main factor in the stream of thought.
 - a. Memory.
 - b. Reverie.
 - c. Dreams.
 - d. Imaging the future.

3. The growth of images.
 - a. Expression.
 - b. Concentration.
 - c. Synthesis.
 - d. Analysis.
4. Different kinds of imagery.
 - a. Visual.
 - b. Auditory.
 - c. Tactile.
 - d. Motor.
5. An image occurs only when it is held in consciousness.
 - a. Observation is holding the image under the action of the external object.
 - b. Observation means the concentration of images.
 - c. Hearing language is imaging.
 - d. Reading is imaging.
 - e. Hearing language and reading mean the expression of images.
 - f. Studying text means both the expression and concentration of images.
6. Processes of learning to hear language and to read.
 - a. Are identical.
 - b. Learning a word, both oral and written, means the union of the word with its appropriate image.
7. Imaging applied to the study of subjects.
 - a. Movement of the mind in the study of geography.
 - b. Study of botany, etc.
8. The part the will plays in imaging.
 - a. Relation of the will to the ideal.

VIII.

SELF-EXPRESSION.—THE USE OF THE BODY IN MANIFESTING THOUGHT.

1. Expression defined.
 - a. Relation of expression to imaging.
 - b. Relation of expression to motive.

2. The origin of expression in the instinct.
 - a. Organic circuit.
 - b. Motor discharge.
 - c. Dynamo genesis.
 - d. Man a reactive animal.
3. Function of expression.
 - a. In developing the body.
 - b. In the concentration and expression of images.
 - c. In the development of right motive, or morality.
4. Modes of expression.
 - a. Gesture.
 - b. Voice.
 - c. Music.
 - d. Speech, including oral reading.
 - e. Making.
 - f. Modeling.
 - g. Painting.
 - h. Drawing.
 - i. Writing.
5. Questions for discussion and study.
 - a. What is the evolution of the modes of expression?
 - b. Was there a particular order of evolution in the race?
 - c. What necessities created each mode of expression?
 - d. Was each mode of expression an absolute necessity in human growth?
 - e. What function had each particular mode of expression in human evolution?
 - f. Could one of the modes of expression have been left out and man have attained his present development?
6. The function of each mode of expression briefly described.
7. Is it possible to develop each mode of expression in every child?
 - a. Has each mode of expression a particular function in child-growth?
 - b. Is it possible to omit one of the modes of expression and have harmonious growth of the body, mind and soul?
 - c. Can one or more modes of expression be substituted for another?

8. Relation of the modes of expression to the movements of the mind.
 - a. Observation.
 - b. Hearing language.
 - c. Reading.
9. Nascent periods of growth.
 - a. Is there a time in the development of the body and its nervous system when each mode of expression may be best developed?

IX.

MOTIVE.

1. THESIS.—That the *altruistic motive*, the giving of one's powers, body, mind and soul for the good of others, should be dominant and controlling in all human action.
 - a. That under the execution of this motive, a human being is developed into the highest possible moral power.
 - b. That in studying and supplying the needs of others, one acquires the most knowledge and intellectual development.
 - c. That the motive of doing good for others leads one to the greatest care of the body and, consequently, the best physical training.
2. Historical proof.
 - a. The final judgment of all human organizations, church, state and society, is derived from what an organization has put into this world as an active and eternal good. That these final judgments do not depend upon creed, form of government, or constitutions, but spiritual effects of human action.
 - b. That the final judgment of noted men and women in all ages, that the consensus of the opinions of civilized beings depends upon the motive of the being, manifested in life and action. Acts of selfishness may be admired, but the actors are never loved. Acts of altruism are always met by the love of all mankind, when sufficient time has elapsed for them to be understood and appreciated. By this standard, think of the common opinion of mankind of Alexander, Cæsar, Napoleon, Washington, Lincoln, Florence Nightingale, Comenius, Pestalozzi, and Froebel. The deepest and profoundest instincts of man turn unerringly to the altruistic motive.

3. Common sense proof.

- a. In all our personal friendships, our final judgment of friends depends upon our belief of their motive in life. Just so far as that motive is for the good of man does the memory of a friend remain with us as a sweet incense.
- b. In the instinctive watching, observation and investigation of each other, we are guided in our judgments by the altruistic motive. We instinctively turn to the motive of a human being as the highest that is in him. We even admire animals who love their masters.

4. Art.

- a. There never was in the history of the world a bit of immortal art created, music, poetry, painting, or sculpture, under the desire for fame or wealth. It is granted that many love truth in both art and science for truth's sake, and thus produce very important results, but the highest results come from the inspiration that the work done will be of use to man.

5. Moral development.

- a. All there is to study, are the *needs of mankind*—all there is to do, is to *supply those needs*.
- b. Morality consists in thinking how we can help some one to a better life, ethics in putting such thoughts into action. There can be neither morality nor ethics unless some one is helped thereby to live a more spiritual life. The constant execution of the altruistic motive is intrinsic moral growth.
- c. The feeling that every act performed goes into the elevation of the human race, is the highest and noblest incentive to study. All truth that was ever discovered, or ever will be, is for the advancement of civilization. The application of a principle to the good of others is the strongest incentive to the acquisition of that principle.

NOTE.—The altruistic motive, then,—the desire to seek and use knowledge for the good of mankind, the belief that your personal knowledge is to move on in the eternity of good influences, impels to persistence and constant struggle for the truth. It gives the deepest insight and the best guidance.

- d. The physician who desires to prevent or cure disease out of love for humanity.
- e. The statesman who feels the needs of his people, and has an earnest wish to help them.
- f. The teacher whose one problem is to help some weak or defective child.

6. Physical development.

- a. The controlling desire to be of great use to the world leads one to nourish, develop, train and otherwise use the body so that it will ever be in the highest state of vigor and health. No other motive urges one so powerfully to develop the highest physical activity. The best physical training is that which best nourishes an active brain.

7. Overcoming bad habits.

- a. Most human beings are the victims of bad habits. There is no spur to courage, persistence, and determined struggle in overcoming and changing a bad habit like the belief that those habits will be imitated and enter into the lives of others, crippling and obstructing growth.

8. Practical work.

- a. Vocation is to be judged by what it gives mankind.
- b. In agriculture, trades, business, manufactures and commerce, when the highest incentive is the function of the thing made, or sold, it enhances the care, art, or artifice in making or selling—it inspires one to be honest, careful, artistic.
- c. *This work, whatever it may be, is going into the eternity of human life, is the strongest incentive to human action. Through the altruistic motive, man feels his greatest dignity.*

9. Altruistic motive applied to teaching.

- a. Education is the science of all sciences; teaching is the art of all arts.
- b. The teacher is not only responsible for the spiritual welfare of each pupil under her charge, but for every child in the never ending series. The teacher is responsible, in a marked degree, for society. The school of today is the society of the future.
- c. The fundamental incentive to study of subjects of thought and the study of the child is an appreciation of the unlimited responsibility of the teacher.
- d. The feeling that the realization of human possibilities for good are infinite, that true teaching leads to the realization of possibilities in the individual, can come only through a profound and permanent love for humanity.
- e. All great discoveries and reforms in education have come by men who were imbued with a dominating love for humanity, whose one question was how to make mankind better—Comenius, Pestalozzi, Froebel, Horace Mann.

NOTE.—Insight and guidance spring from the exercise of the altruistic motive. First the comprehension of the problem, then the discovery of its solution; first an understanding of human needs, and then the means to supply them.

10. An appreciation of the tremendous responsibility of a teacher leads to a prolonged and intelligent struggle in preparation.
 - a. The common aim—the shortest cut into the school-room through a diploma or examination.
 - b. The common purpose—earning money.
 - c. The common result—poor teaching by an artisan teacher.
11. The profession of teaching requires more preparation, moral, intellectual and professional, than any other profession.
 - a. Appreciation of the greatness of the art leads a candidate to make every effort, financial and otherwise, to acquire the art.
 - b. One who has any appreciation of the art, or feeling of responsibility of teaching, shrinks from entering the school as a teacher. This shrinking never leaves a true teacher.
 - c. The necessity for courage is greatly enhanced by the exceedingly low state of public opinion in regard to education. It is also enhanced by the extreme difficulties in overcoming prevailing defective methods; in convincing superintendents and principals that better methods and means be used.
 - d. The only way to introduce better means and methods is to *practically demonstrate their use and superiority*. People are like Thomas—they believe when they *see and feel*.
 - e. Such reforms require great and persistent courage, tact, patience, and self-control—all of which are not possible without a dominating love for humanity.
12. Love for children leads teachers to a close study of personalities, to an appreciation of the good in them, and to an understanding of their evil tendencies.
 - a. There is a false love for children, a superficial sympathy,—a pleasure in tricks and manners,—a desire to be loved by them, which leads to petting and over-exercise of precocious instincts.
 - b. A true love for children is the one incentive to understand them, to study their natures, to differentiate one character from all others, to comprehend personal needs.
 - c. To know a child and to supply his needs—is the sum and substance of all education. Teaching demands one everlasting study of personal character, one patient and persistent presentation of conditions for the growth and development of that character.

- d. Love begets patience.*—Changes in character come about with great slowness. Changes in character mean changes in brain-development, changes in muscles, in nerves, indeed, in the whole being. A chronic difficulty, physical, moral, or mental, yields only to constant and well-directed application of the right means to the end.—Love alone can find the way.
- e. Such love develops the highest courage*—courage to stand between the child and all evil influences of badly arranged courses of study, public opinion, unjust demands of parents, ignorant supervision, examinations upon memorized words, the immoral fear of punishment. *No one can understand the child's educational needs but the teacher.*

13. Intellectual development of the teacher.

- a. The child is the central subject of study beneath the throne of God.*
- b. The teacher, incited by love, is a constant and persistent student of the child and its needs, which comprehends all knowledge.*
- c. Each child differs from all others, therefore, a new pupil is a new study.*
- d. There is no means of mental growth comparable with teaching.*

14. Moral growth.

- a. The development of the altruistic motive is essentially moral growth.*
- b. Love of humanity concentrates upon the weak and the helpless.*

15. Physical training.

- a. Any imperfect state of the body—any chronic physical weakness, any temporary sickness, is a great hindrance to teaching power.*
- b. A teacher is quite apt to fancy that her pupils are in disorder, when the disorder is a personal and physical one.*

16. Moral training.

- a. If the foregoing is true, then, all the teacher has to do is to cultivate the altruistic motive in her pupils.*
- b. An ideal school is an ideal community.*

EDUCATIONAL VALUES.

1. All knowledge is for the education of man.
 - a. The value of knowledge is its use in making human life better.
 - b. Knowledge has only one true value; that knowledge alone which enhances moral power in the individual.
 - c. In order to make knowledge valuable it must be adapted to the needs of the individual.
 - d. The individual must *feel* the need of certain knowledge in order to make it personally valuable. The immediate function of knowledge is the guide to its selection.
 - e. Valuable knowledge is knowledge *in moral use*. Unusable knowledge is worthless to the pupil.
2. All studies are comprised in man and nature, or in one, the Creator of man and nature.
 - a. We study one all-comprehensive energy which manifests itself in man and nature, that is, in the universe.
3. Man.
 - a. Anthropology—a study of the individual.
 1. The nature and evolution of the body.
 2. The nature and evolution of mind, psychology.
 3. The moral or religious nature of man.
 4. Archæology, the ancient products of man's mind.
 5. The art and the arts of man and their evolution.
 6. Biography; the lives of individuals.
 - b. Ethnology.—The evolution of community life.
 1. Social relations—life.
 2. Man's community life in all its forms—tribe, clan, institutions, village, city, state, nation.
 3. History—a very imperfect record of community life.
 4. The literature and art of any historical epoch is the evidence of the highest spiritual life of that period.
4. Value of the study of man.
 - a. It teaches the individual what he *cost*—countless wars, persecutions, martyrdom, reforms, moral and physical courage.
 - b. Through all history runs the perpetual strife for *personal liberty*.
 - c. Personal liberty is the right of personal choice.
 - d. Every right choice is a step toward personal freedom.

- e. All right choice lies within the laws of God—choice outside of those laws is license.
- f. Perfect freedom is perfect obedience to God's laws.
- g. True study consists intrinsically in the discovery of law; expression should be the application of law.
- h. Ethnology, with its written record—history, is the study of the evolution of personal liberty.
- i. The highest product of the study is that the spirit, methods and laws of this evolution may enter into and dominate human action.

5. Nature is the inexhaustible supply of man's material needs.

- a. Geography—the structure of his home.
- b. Botany and zoology—the nourishment, shelter and clothing.
- c. Geology, mineralogy, meteorology—the nourishment and support of life.

6. Nature furnishes man's aesthetic needs.

- a. Nature is full of beauty, grandeur and sublimity.
- b. Moral nature.
 - 1. In nature man has continual lessons of perfect and immutable law.
 - 2. He recognizes nature as a manifestation of invisible power.
- c. From the beginning, nature has given man material comforts, nourishment and means of progress, inexhaustible means of cultivating his love for the beautiful, and an infinite study of the law and love of the Creator.
 - 1. Nature is closely bound to history—history of inventions, history of progress, of the origin and growth of myth, of the discoveries that have made progress in civilization possible.

7. Application of the knowledge of man and nature to human growth by means of education.

- a. Man is the everlasting demand; God the infinite supply.
- b. Function or use of knowledge is the only safe guide to its adaption to personal growth.
- c. The one true incentive to the gaining of knowledge is its immediate use.
- d. This incentive *the pupil must feel and appreciate* before he puts forth his best efforts to gain a certain knowledge.
- e. The incentive to all voluntary human activity is the personal ideal.

8. Personal incentives.

- a. Material use.
- b. Food, clothing, home comforts, luxuries.
- c. The child is intensely interested in these subjects, and is therefore more than ready to learn more of them.
- d. Any one of these subjects leads directly to the study of all subjects.

9. Love of the beautiful and the community enjoyment of the beautiful.

- a. The love of beauty is just as essential to human growth as purely material necessities.
- b. Without good taste in art and nature there can be no ideal community life.

10. Love of the truth.

- a. Man is a truth-seeking animal.
- b. Growth into the truth is human progress—the central ideal of true community life.
- c. An ideal community means the search for the truth on the part of each one of its members.

11. Selection of knowledge.

- a. *That alone should be selected which makes school community life better.*
- b. The children *must feel* the need of everything selected for them.
- c. Biography of really great and good men and women, to enter and inspire the living—Abraham Lincoln.
- d. Historical events, describing how men have stood together for the right—Bunker Hill.
- e. Nature and art that arouses and stimulates a love for the beautiful.
- f. History that teaches a child to discriminate between the right and wrong of his acts toward others.
- g. Science that is of immediate use in home, school and society.
- h. Myth that creates beautiful images and leads to unconscious inferences in regard to right living.
- i. Nature that touches strongly the deep instinct of curiosity.
- j. Man and nature that create a feeling of the omnipresence of one supreme, loving Power.

READING AS A MEANS OF STUDY.

1. Definition of reading.
 - a. Importance and place of reading.
 - b. Relation of reading to observation.
 - c. Relation of reading to study.
 - d. Reading as a means of thinking.
2. Reading incidental to all studies.
 - a. Make use of the nascent period in which the child is ready to learn to read.
 - b. Teach reading as incidental to all studies.
 - c. Arouse a greater desire to know words.
 - d. Relation of writing to reading.
3. Silent reading; or, reading without oral expression.
 - a. The child tells the thought he gains by reading, in his own words.
 - b. Training a child to study.
4. Oral reading.
 - a. Function of oral reading.
 - b. There is altogether too much oral reading.
 - c. When should a child read orally?
 - d. Dramatic reading.
5. Selection of literature for reading.
 - a. A child should never read anything but good literature.

ARITHMETIC AS AN APPLIED SCIENCE.

1. Definition of arithmetic.
 - a. Arithmetic is measuring space and weight.
2. Operations in arithmetic.
 - a. All operations in arithmetic are extremely simple.
3. Application of arithmetic to all other studies.
 - a. There can be no educative thought without measuring.
 - b. All subjects demand arithmetical thought.
4. First steps in arithmetic.
 - a. How numbers should be evolved.

XIII.

WHAT TEACHERS MAY LEARN FROM CHILD STUDY.

1. To know the child and to supply his needs is the beginning and end of the art of teaching.
 - a. Child study helps the teacher to diagnose the child.
 - b. To understand defects that obstruct mental and moral action.
 - c. To watch for and know the nascent periods of childhood.
 - d. The knowledge of nascent periods is the teacher's guide to the introduction of subjects and the training of children to master processes of expression and attention.
 - e. The study of fatigue keeps teachers from abortive attempts in arousing and sustaining interest.
 - f. The value of the reactions of expression upon thought.
2. All teachers should be trained to test eyes, ears and the motor powers of children.
3. The fundamental thing in child study is a knowledge of childrens' interests.

XIV.

UNITY OF EFFORT ON THE PART OF TEACHERS AND SUPERVISORS.

(Syllabus to be printed.)

XV.

THE TEACHER AT WORK.

1. *Preparation, preparation, preparation!*
 - a. Study each child continually.
 - b. Is he interested in school work?
 - c. Is the point of his interest the avoidance of punishment?
 - d. Is the point of his interest the gaining of rewards and percents?

- e. In what is he really interested?*
 - f. How do you judge the motive that controls a pupil's action?*
- 2. *Every pupil is interested all the time.*
 - a. Is a pupil interested in teasing you?*
 - b. Is he interested in making fun for his mates, or in teasing them?*
 - c. Is his mind imaging objects of interest entirely foreign to the lesson?*
- 3. *Dull or backward pupils.*
 - a. Study the causes of dullness.*
 - b. Physical defects—eyes, ears, nervous system.*
 - c. Heredity.*
 - d. Imperfect and poor physical nourishment.*
 - e. Disease; a disease, like scarlet fever, generally weakens the brain.*
 - f. Dullness or habits of inattention to school work caused by poor teaching.*
 - g. Your own teaching may not arouse interest.*
 - h. Lack of success in arousing and sustaining interest is, with *very few* exceptions, the fault of the teacher.*
- 4. *Adaptation of the subject matter to the interests of pupils.*
 - a. Next to lack of knowledge of the children is lack of knowledge of the subjects taught.*
 - b. Do you have an intense enthusiasm for the subjects you teach?*
 - c. Do you continually study the subjects, and do you always find something new in them?*
 - d. No one can really study any subject like geography, history, science, without loving it.*
 - e. The great mistake made by teachers who know their subject is that they try to make their pupils understand, at once, the outcome of years of study.*
 - f. What are your tests of interest?*
 - g. What is the difference between the form by which a thought is expressed and the thought itself?*
- 5. *Skill in expression.*
 - a. The function of all acts of expression is intense imaging.*
 - b. Children love to manifest thought.*
 - c. Use each and every mode of expression.*
 - d. Choose that mode of expression best adapted to the thought and to the child.*
 - e. Mere word learning kills original expression.*

- f. The skill of the teacher is the principal factor in training pupils to use correctly and clearly the forms of thought—expression.
 - g. Teachers should be persistent in acquiring skill in all the forms of expression—writing, drawing, speaking, oral reading, etc.
- 6. Attention in recitation.
 - a. Strive to lead every pupil to be attentive to the work in hand.
 - b. Watch the faces of the entire class.
 - c. At the least sign of inattention on the part of a pupil, ask him instantly a pertinent question.
 - d. Always require pupils to tell you anything you may tell them.
 - e. Never question in order of position.
 - f. Never hold a text-book in your hand while you are teaching.
- 7. Faults in teaching.
 - a. Asking leading questions.
 - b. Repeating pupil's answers.
 - c. Using set exclamations, phrases, sentences continually—“Well, well,” “That is good,” “Right.”
 - d. Falling into mannerisms.
- 8. Above all, always be happy, cheerful. Just before pupils become fatigued, sing, march, have physical training.

“Be ye not conformed to this world, but be ye transformed in the *newness of light*.”

